

# Synopsis of Passages in the Dead Sea Scrolls Compared to Modern Bibles

## 1. Torah? Or “Reworked Torah”?

*Pentateuch means “five vessels” in Greek, and is the Greek term for the first five books of Jewish scripture. Thus the Pentateuch is the Torah (though sometimes it is used specifically for the Greek translations of these five books).*

### Exodus 15:16-22 (NRSV)

### 4QReworked Pentateuch<sup>c</sup> frgs. 6b, 6c (4Q365)

<p><sup>16</sup> Terror and dread fell upon them; by the might of your arm, they became still as a stone until your people, O LORD, passed by, until the people whom you acquired passed by.</p> <p><sup>17</sup> You brought them in and planted them on the mountain of your own possession, the place, O LORD, that you made your abode, the sanctuary, O LORD, that your hands have established.</p> <p><sup>18</sup> The LORD will reign forever and ever.”</p> <p><sup>19</sup> When the horses of Pharaoh with his chariots and his chariot drivers went into the sea, the LORD brought back the waters of the sea upon them; but the Israelites walked through the sea on dry ground.</p> <p><sup>20</sup> Then the prophet Miriam, Aaron’s sister, took a tambourine in her hand; and all the women went out after her with tambourines and with dancing. <sup>21</sup> And Miriam sang to them: “Sing to the LORD, for he has triumphed gloriously; horse and rider he has thrown into the sea.”</p> <p><sup>22</sup> Then Moses ordered Israel to set out from the Red Sea, and they went into the wilderness of Shur. They went three days in the wilderness and found no water.</p>	<p>[and the water]s[ forming a wall] for th[em on ]their right and on their left</p> <p>Then[ Miriam the prophetess, sister of Aaron,] took [a timbrel in her hand, and al]l the women went after her in dance with timbrels. And (Miriam) chanted for them:</p> <p>“Sing to the Lord, for He has triumphed gloriously; Horse and driver he has hurled into the sea ...] you despised [your enemies ... I will sing to the LORD...] for he has triumphed[ glorious]y. [The Lord is my ]s[trength and might ...] You are great, delivering [your people ...] The enemy’s hope has perished and[ his memory] is for[gotten ...] Your e[nemie]s perished in the mighty waters [... ] [Your people] will exalt you to the heights, [for] you gave[ a cove]nant[ to our fathers ...] [the one do]ing glorious things</p>
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\* For the transcription, see Ariel Feldman, “The Song of Miriam (4Q365 6a ii + 6c 1-7) Revisited,” *Journal of Biblical Literature* 132:4 (2013) 905-911. The original edition was published by Emanuel Tov and Sidnie White, “365. Reworked Pentateuch<sup>c</sup>,” in *Qumran Cave 4, VIII, Parabiblical Texts, Part 1* (ed. James VanderKam et al.; DJD XIII; Oxford: Clarendon, 1994) 255-318, esp. 266-72, Pl. XXIII; PAM 43.372; Mus. Inv. 800. See also Emanuel Tov, “From 4QReworked Pentateuch to 4QPentateuch(?),” in *Authoritative Scriptures in Ancient Judaism* (ed. Mladen Popović; JSJSup 141; Leiden: Brill, 2010) 73-91; George J. Brooke, “Power to the Powerless—A Long-Lost Song of Miriam,” *Biblical Archaeology Review* 20 (1994) 62-5, expanded in idem, *The Dead Sea Scrolls and the New Testament* (Minneapolis: Fortress, 2005) 272-81; Sidnie White Crawford, “Traditions about Miriam in the Qumran Scrolls,” in *Women in Judaism* (ed. Leonard J. Greenspoon, Ronald A. Simkins and Jean Axelrad Cahan; Studies in Jewish Civilization 14; Omaha, Nebraska: Creighton University Press, 2003) 33-44; eadem, “Miriam,” in *Encyclopedia of the Dead Sea Scrolls* (ed. Lawrence H. Schiffman and James C. VanderKam; New York: Oxford University Press, 2000) 1.566-7.

## 2. The Prophets, Case A: The Book of Samuel

### 1 Samuel 11:1-7 (NRSV)

### 4QSamuel<sup>a</sup> (4Q51)

<p><sup>1</sup>Then Nahash the Ammonite went up and besieged Jabesh-gilead, and all the men of Jabesh said to Nahash, "Make a treaty with us, and we will serve you." <sup>2</sup>But Nahash the Ammonite said to them, "On this condition I will make a treaty with you, that I gouge out all your right eyes, and thus bring disgrace on all Israel." <sup>3</sup>The elders of Jabesh said to him, "Give us seven days' respite that we may send messengers through all the territory of Israel. Then, if there is no one to save us, we will give ourselves up to you." <sup>4</sup>When the messengers came to Gibeah of Saul, they reported the matter in the ears of the people, and all the people wept aloud. <sup>5</sup>Now, behold, Saul was coming from the field behind the oxen. And Saul said, "What is wrong with the people, that they are weeping?" So they told him the news of the men of Jabesh. <sup>6</sup>And the Spirit of God rushed upon Saul when he heard these words, and his anger was greatly kindled. <sup>7</sup>He took a yoke of oxen and cut them in pieces and sent them throughout all the territory of Israel by the hand of the messengers, saying, "Whoever does not come out after Saul and Samuel, so shall it be done to his oxen!" Then the dread of the Lord fell upon the people, and they came out as one man.</p>	<p>Now Nahash, king of the Ammonites, had been grievously oppressing the Gadites and the Reubenites. He would gouge out the right eye of each of them and would not grant Israel a deliverer. No one was left of the Israelites across the Jordan whose right eye Nahash, king of the Ammonites, had not gouged out. But there were seven thousand men who had escaped from the Ammonites and had entered Jabesh-gilead. <sup>1</sup>Then after about a month Nahash the Ammonite went up and besieged Jabesh-[gilead], and all the men of Jabesh said to Nahash, ["Make a treaty] with [us, and we will serve you." <sup>2</sup>But] Nahash [the Ammonite said t]o [th]em, ["On this condition] I will ma[ke a treaty with you, that I gouge out all your right eyes, and thus bring disgrace on all Israel." <sup>3</sup>The elders of Jabesh said to him, "Give us seven days' respite that we may send messengers through all the territory of Israel. Then, if there is no one to save us, we will give ourselves up to you." <sup>4</sup>When the messengers came to Gibeah of Saul, they reported the matter in the ears of the people, and all the people wept aloud. <sup>5</sup>Now, behold, Saul was coming from the field behind the oxen. And Saul said, "What is wrong with the people, that they are weeping?" So they told him the news of the men of Jabesh. <sup>6</sup>And the Spirit of God rushed upon Saul when he heard these words, and his anger was greatly kindled. <sup>7</sup>He took a yoke of] ox[en and cut them in pieces and sent them throughout all the territory of Israel by the hand of the messengers, saying, "Whoever does not come out after] Saul and [Samuel, so shall it be done to his oxen!" Then the dread of the Lord fell upon the people, and they came out as] on[e] man.</p>
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\* For the transcription, see Martin Abegg, Jr., Peter Flint and Eugene Ulrich, *The Dead Sea Scrolls Bible: The Oldest Known Bible Translated for the First Time into English* (San Francisco: HarperSanFrancisco, 1999) 225. For prior publications of this fragment, see Frank Moore Cross, "New Directions in Dead Sea Scroll Research. II: Original Biblical Text Reconstructed from Newly Found Fragments: Scrolls Provide a Fresh Understanding of Apocalyptic Elements in Late Biblical Religion," *BR 1* (1985) 26-35; idem, "The Ammonite Oppression of the Tribes of Gad and Reuben: Missing Verses from 1 Samuel 11 Found in 4QSamuel<sup>a</sup>," in *History, Historiography and Interpretation: Studies in Biblical and Cuneiform Literatures* (ed. H. Tadmor and M. Weinfeld; Jerusalem: Magnes Press, 1983) 148-58; photograph from plate facing p. 152; Eugene C. Ulrich, *The Qumran Text of Samuel and Josephus* (Missoula, Montana: Scholars Press, 1978).

### 3. The Prophets, Case B: The Book of Jeremiah

*The Hebrew original of this book was translated into Greek for Jews in Egypt around 200 BCE, because they couldn't speak or read Hebrew. The Greek version of Jeremiah is about 13% shorter than the medieval Hebrew manuscript that is the basis of most English Bibles.*

<b>Jeremiah 10:3-11</b> (from the original Hebrew, NRSV)	<b>Jeremiah 10:3-11</b> (from the ancient Greek)	<b>4QJeremiah<sup>b</sup></b> (4Q71)
<p><sup>3</sup> For the customs of the peoples are false:                          a tree from the forest is cut down,                          and worked with an ax by the hands                          of an artisan;</p> <p><sup>4</sup> They                 deck it with silver and                          gold;                          they fasten it with hammer and                          nails                          so that it cannot move.</p> <p><sup>5</sup> Their idols are like scarecrows in a                          cucumber field,                          and they cannot speak;                          they have to be carried,                          for they cannot walk.                          Do not be afraid of them,                          for they cannot do evil,                          nor is it in them to do good.</p> <p><sup>6</sup> There is none like you, O Lord;                          you are great, and your name is                          great in might.</p> <p><sup>7</sup> Who would not fear you, O King of the                          nations?                          For that is your due;                          among all the wise ones of the nations                          and in all their kingdoms                          there is no one like you.</p> <p><sup>8</sup> They are both stupid and foolish;                          the instruction given by idols                          is no better than wood!</p> <p><sup>9</sup> Beaten silver is brought from Tarshish,                          and gold from Uphaz.                          They are the work of the artisan and                          of the hands of the goldsmith;                          their clothing is blue and purple;                          they are all the product of skilled                          workers.</p> <p><sup>10</sup> But the Lord is the true God;                          he is the living God and the                          everlasting King.                          At his wrath the earth quakes,                          and the nations cannot endure his                          indignation.</p> <p><sup>11</sup> Thus shall you say to them: The gods                          who did not make the heavens and the                          earth shall perish from the earth and from                          under the heavens.</p>	<p><sup>3</sup> for the customs of the peoples are false:                          a tree from the forest is cut down,                          a work of a craftsman, and a molten                          image.</p> <p><sup>4</sup> They have been decked with silver and                          gold;                          they fastened them with hammers and                          nails                          and they shall not be moved.</p> <p><sup>5</sup> Wrought silver it is—                           they will not walk.</p> <p><sup>9</sup> Beaten silver will come from Tarshish,                          gold of Mophas                          and a hand of goldsmiths—works of                          craftsmen all;                          they will clothe them in blue and                          purple.</p> <p><sup>5b</sup> Raised they will be carried,                          because they will not walk.                          Do not be afraid of them,                          because they shall not do evil,                          and there is no good in them.</p> <p><sup>11</sup> Thus shall you say to them: Let gods                          who did not make the sky         and                          earth         perish from the earth and from                          under this sky.</p>	<p>[<sup>3</sup> for the customs of the peoples are false:                          for they are a tree from the forest, cut down,                          and worked with an ax by the hands of an                          artisan;]</p> <p><sup>4</sup> They                 deck it [with silver and                          go]ld;                          [they fasten it] with hammer [and                          nails                          so that it cannot move.]</p> <p>[<sup>9</sup> Beaten silver is brought from Tarshish,                          and gold of Uphaz                          and a hand of goldsmiths—works of                          craftsmen all;                          they will clothe them] in blue and purple.</p> <p>[<sup>10</sup> But the Lord is the true God;                          he is the living God and the] everlasting                          King.                          At [his w]rath [the earth quakes,                          and the nations cannot endure his                          indignation.]</p> <p>[<sup>11</sup> T]hus shall you say to them: [Let gods                          who did not make the sky         and                          earth]         perish from the earth [and from                          under this sky.]</p>

\* The transcription of the LXX is adapted from Albert Pietersma and Benjamin G. Wright, ed., "Ieremias," in *A New English Translation of the Septuagint* (New York: Oxford University Press, 2009) 890-91; the transcription of 4QJer<sup>b</sup> is from Martin Abegg, Jr., Peter Flint and Eugene Ulrich, *The Dead Sea Scrolls Bible: The Oldest Known Bible Translated for the First Time into English* (San Francisco: HarperSanFrancisco, 1999) 388.

## 4. Targum

*Targum* = interpretation or translation (from Hebrew Bible into Aramaic, the more common spoken language in the Persian period, 530–332 BCE).

**Job 38:1-11**  
**(NRSV)**

**11QTargum of Job col. 30, lines 1-9**  
**(11Q10) \***

<p><sup>1</sup> Then the Lord answered Job out of the whirlwind:</p> <p><sup>2</sup> “Who is this that darkens counsel by words without knowledge?</p> <p><sup>3</sup> Gird up your loins like a man, I will question you, and you shall declare to me.</p> <p><sup>4</sup> “Where were you when I laid the foundation of the earth? Tell me, if you have understanding.</p> <p><sup>5</sup> Who determined its measurements—surely you know! Or who stretched the line upon it?</p> <p><sup>6</sup> On what were its bases sunk, or who laid its cornerstone</p> <p><sup>7</sup> when the morning stars sang together and all the sons of God shouted for joy?</p> <p><sup>8</sup> “Or who shut in the sea with doors when it burst out from the womb?—</p> <p><sup>9</sup> when I made the clouds its garment, and thick darkness its swaddling band,</p> <p><sup>10</sup> and prescribed bounds for it, and set bars and doors,</p> <p><sup>11</sup> and said, ‘Thus far shall you come, and no farther, and here shall your proud waves be stopped?’”</p>	<p>[...]</p> <p>Gird up your lo[ins,] then, like a man [and I will que]stion [you]. Give me an answer.</p> <p>Where were you when I made the earth? Tell me, if you know so much.</p> <p>Who marked off its measurements?—if you know it— or who wielded the measuring tape?</p> <p>Or upon what are its foundations sunk? Or who placed its cornerstone</p> <p>when there shone together the stars of the morning, and all God’s angels cheered in chorus?</p> <p>Did you secure the sea with doors when it battled to leave the bosom of the abyss?</p> <p>When did you wear clouds [as vei]ls and mists as baby clothes?</p> <p>Was it you who set the sea its b[orders and law, bolts and gates?]</p> <p>Did you tell it, this far only, and, you shall not go beyond [...] of your waves?</p>
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**Job 42:9-11**  
**(vv. 10-11 NRSV)**

**11QTargum of Job col. 38, lines 1-8  
(11Q10)**

<p><sup>9</sup> And the LORD restored the fortunes of Job <sup>10</sup> when he had prayed for his friends;          and the LORD gave Job twice as much as he had before. <sup>11</sup> Then there came to him all his brothers and sisters and all who had known him before, and they ate bread with him in his house; they showed him sympathy and comforted him for all the evil that the LORD had brought upon him; and each of them gave him <i>something valuable</i> and a gold ring. <sup>12</sup> The Lord blessed the latter days of Job more than his beginning; and he had fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, and a thousand donkeys. <sup>13</sup> He also had seven sons and three daughters. <sup>14</sup> He named the first Jemimah, the second Keziah, and the third Keren-happuch. <sup>15</sup> In all the land there were no women so beautiful as Job's daughters; and their father gave them an inheritance along with their brothers. <sup>16</sup> After this Job lived one hundred and forty years, and saw his children, and his children's children, four generations. <sup>17</sup> And Job died, old and full of days.</p>	<p>[...] and he did [...] God; and God heard Job's voice and forgave his sins on his account. And God turned / to Job / in his mercy and doubled all his possessions for him. And there came to Job all his friends and all his brothers and all his acquaintances and ate bread with him in his house, and comforted him for all the evil that God had brought upon him. And each one gave him a ewe and each one a gold ring. And God blessed Job in the end, because he had [...]</p> <p style="text-align: center;"><i>[blank space indicates that the Targum did not have a translation of this material]</i></p>
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\* Source for translation of 11QTargum of Job: Florentino García Martínez, ed., *The Dead Sea Scrolls Translated: The Qumran Texts in English*, trans. Wilfred G. E. Watson (2d ed.; Grand Rapids, Michigan: William B. Eerdmans, 1996) 149-150, 153. For exposition of the differences between the Qumran targum and the biblical Book of Job, see Daniel J. Harrington, "Biblical Wisdom Texts and Targums at Qumran," in *Wisdom Texts from Qumran* (Literature of the Dead Sea Scrolls; New York: Routledge, 1996) 20-22.

## 5. Commentary (*pesher* = interpretation)

### Habakkuk 2:2-3 (NRSV)

### 1QPesher of Habakkuk col. 7 (1QPHab)\*

<p><sup>2</sup> Then the Lord answered me and said: "Write the vision; make it plain on tablets, <span style="float: right;">so that a runner may read it.</span></p> <p><sup>3</sup> For there is still a vision for the appointed time; it speaks of the end, and does not lie.</p> <p>If it seems to tarry, wait for it; it will surely come, it will not delay.</p>	<p>And God told Habakkuk to write what was going to happen to the last generation, but he did not let him know the end of the age. <i>vac</i> And as for what he says: So that the one who reads it /may run/. Its interpretation concerns the Teacher of Righteousness, to whom God has disclosed all the mysteries of the words of his servants, the prophets. For the vision has an appointed time, it will have an end and not fail. Its interpretation: the final age will be extended and go beyond all that the prophets say, because the mysteries of God are wonderful. Though it might delay, wait for it; it definitely has come and will not delay. Its interpretation concerns the men of truth, those who observe the Law, whose hands will not desert the service of truth when the final age is extended beyond them, because all the ages of God will come at the right time as he established for them in the mysteries of his prudence.</p>
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### Habakkuk 2:15-18

### 1QPesher of Habakkuk cols. 11-12

<p><sup>15</sup> Woe to anyone making his companion drunk, spilling out his anger! He even makes him drunk to look at their festivals?</p> <p><sup>16</sup> You are more glutted with insults than with awards. Drink up also and stagger! The cu of the LORD's right hand will turn against you and disgrace come upon your glory.</p> <p><sup>17</sup> And the pain done to Lebanon    will appall you owing to the human blood and the violence (against) the country, the city and all its occupants.</p> <p style="text-align: center;">Owing to the blood of the city and the violence (against) the country.</p> <p><sup>18</sup> What use is the sculpture which the craftsman carves, (or) the cast effigy and sham oracle, in whom their craftsman trusts, to make dumb idols?</p>	<p>Afterwards, knowledge will be revealed to them, as plentiful as the water in the sea. Woe to anyone making his companion drunk, spilling out his anger! He even makes him drunk to look at their festivals? <i>vac</i> Its interpretation concerns the Wicked Priest who pursued the Teacher of Righteousness to consume him with the ferocity of his anger in the place of his banishment, in festival time, during the rest of the day of Atonement. He paraded in front of them, to consume them and make them fall on the day of fasting, the Sabbath of their rest. You are more glutted with insults than with awards. Drink up also and stagger! The cup of the Lord's right hand will turn against you and disgrace come upon your glory. <i>vac</i> Its interpretation concerns the Priest whose shame has exceeded his glory because he did not circumcise the foreskin of his heart and has walked on paths of drunkenness to slake his thirst; but the cup of God's anger will engulf him, heaping up [shame upon him.] And the pain [done to Lebanon]    will appall you owing to the human blood and the violence (against) the country, the city and all its occupants. The interpretation of the word concerns the Wicked Priest, to pay him the reward for what he did to the poor. Because Lebanon is the Council of the Community and the Animals are the simple folk: of Judah, those who observe the Law. God will sentence him to destruction, <i>vac</i> exactly as he intended to destroy the poor. And as for what he says: Owing to the blood of the city and the violence (against) the country. Its interpretation: the city is Jerusalem since in it the /Wicked/ Priest performed repulsive acts and defiled the Sanctuary of God. The violence against the country are the cities of Judah which he plundered of the possessions of the poor. What use is the sculpture which the craftsman carves, (or) the cast effigy and sham oracle, in whom their craftsman trusts, to make dumb idols? The interpretation of the word concerns all the idols of the nations which they made, to serve them and bow down in front of them. But they will not save them on the day of Judgment.</p>
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\* Source for translation of 1QPHab: Florentino García Martínez, ed., *The Dead Sea Scrolls Translated: The Qumran Texts in English*, trans. Wilfred G. E. Watson (2d ed.; Grand Rapids, Michigan: William B. Eerdmans, 1996) 200-202.